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JEHOIACHIN'S DESCENDANTS.¹

Professor Rothstein's book on the genealogy of King Jehoiachin has for its aim the illumination of the history of the house of David during the obscure period that follows the capture of Jerusalem in 596 B. C. by means of a minute study of the meaning of the names in the list of the descendants of Jehoiachin in 1 Chron. 3:17-24. Contrary to the ordinary view, which supposes that all of Jehoiachin's children were born after his release from prison in 560, Rothstein holds that it is more probable that the first two sons, Shealtiel and Malchiram, were born soon after the deportation of their father to Babylon. Jehoiachin reigned three months, and is known to have had a harem which was carried away with him by Nebuchadrezzar. It would be strange if none of his wives had given birth to children after their arrival in Babylon. In the name of the first son, Shealtiel, "I-have-asked-of-God," Rothstein sees an expression of gratitude on the part of the captive king that his longing for posterity was not disappointed. In the name of the second child, Malchiram, "My-king-is-exalted," he sees a compliment to Nebuchadrezzar, that at the same time was capable of another Jewish religious interpretation. At the beginning of his captivity, according to Rothstein, Jehoiachin was not treated severely by Nebuchadrezzar; it was only after the projected revolt of 593 that he fell under suspicion of plotting treason and was cast into a dungeon, where he remained in close confinement until 560. The absence of any descendants of Shealtiel and Malchiram from the list of the Chronicler Rothstein explains as due to their being put to death by Nebuchadrezzar at the time of Jehoiachin's degradation, just as he subsequently slew the children of Zedekiah, although he suffered Zedekiah himself to live. During the period of his close confinement Jehoiachin was not permitted to have access to his wives, and no children were born to him; but when in 560 Evil-Merodach took pity upon him and restored him to a place of honor among his captives, he was once more permitted to enjoy the delights of family life and a son was born to him. In the name of this third child, Pedaiah, "Yahweh-has-released," Rothstein sees an allusion to Jehoiachin's recent release from prison. The name Shenazzar, which follows that of Pedaiah, he regards, not as a fourth son of Jehoiachin, but as the Babylonian equivalent of Pedaiah: and with Kusters, Meyer, and Sellin, holds this to be merely a textual variant of Sheshbazzar, the name of the first governor of Judea after the return from captivity. In accordance with this view he emends the text of 1 Chron. 3:17 so as to read **וְהָיָה שְׁנַאצָּר** instead of **וְהָיָה שְׁנַאצָּר**. The names of the other children of Jehoiachin—Jekamiah, Hoshamah, and Nedabiah, are, like Pedaiah, expressive of the deliverance that had come to the captive king.

¹ DIE GENEALOGIE DES KÖNIGS JOJACHIN UND SEINER NACHKOMMEN (1 CHRON. 3, 17-24) IN GESCHICHTLICHER BELEUCHTUNG. Eine kritische Studie zur jüdischen Geschichte und Litteratur. Nebst einem Anhang: Ein übersehenes Zeugnis für die messianische Auffassung des "Knechtes Jahwes." Von J. Wilhelm Rothstein, a. o. Prof. an der Universität Halle-Wittenberg. Berlin: Reuther & Reichard, 1902. vii + 162 pp. M. 5.

Pedaiah = Sheshbazzar was the leader of the party that returned to Judea soon after the edict of restoration in 538. The identification of Sheshbazzar with Zerubbabel in the book of Ezra must, accordingly, be regarded as a mistake. The sons of Pedaiah, according to 1 Chron. 3:19, were Zerubbabel and Shimei, but according to the book of Haggai, and Ezra 3:2, 8; 5:2, Zerubbabel was the son of Shealtiel. The testimony of the book of Haggai is not the testimony of a contemporary, for this book can be shown to be a compilation of the words of Haggai by a later hand; and the testimony of Ezra seems to rest entirely upon the additions of a late editor. Neither Zechariah nor the oldest portions of Ezra and Nehemiah know anything about Pedaiah being the son of Shealtiel. The view preserved by the Chronicler that Zerubbabel was the son of Pedaiah is to be preferred because, if he had been the son of Jehoiachin's first born, Shealtiel, tradition would never have made him the son of a younger child; while, if he had been the son of Pedaiah, it is easy to see how tradition should have preferred to regard him as the descendant of Jehoiachin's oldest son.

If Zerubbabel was the son of Pedaiah, he cannot have been born much before the time of the return of Judah in 538. This explains his singular name. He would not have been called Zerub-Babel unless his birth had occurred in Babylon at a time when the return to Judea was in prospect or else at a time immediately after the return. The name of Pedaiah's second son, Shimei = Shemaiah, "God-has-heard," in accordance with this theory, becomes expressive of the gratitude felt by Pedaiah for the restoration of his family to its native land. Pedaiah must have died young, since only two sons were born to him, and since in 520 he was already succeeded by his son Zerubbabel. It is possible that he fell a victim to the intrigues that we know were carried on against the young colony by the Samaritans and others.

Zerubbabel cannot have been more than eighteen or nineteen years old when his father perished, consequently his children were probably born after this event, and their names may be expected to throw some light upon the historical situation. Meshullam, Hananiah, and Shelomith, all names expressive of peace and divine grace, correspond with the fact that, in spite of his father's downfall, Zerubbabel was confirmed by the king of Persia as governor of Judea.

At the beginning of vs. 20 the words "and the sons of Meshullam" have fallen out of the text, as is shown by the concluding enumeration "five" at the end of the verse. The names of the five sons of Meshullam Rothstein emends so as to read, Hashabiah, Joel, Berechiah, Hasadiah, and Joshibiah. In the cheerful and hopeful tone of these names there is apparently a token that the fate which Sellin assumes to have overtaken Zerubbabel did not actually befall him. The text of vss. 21 and 22 Rothstein emends to read, "And the sons of Hananiah: Pelatiah, and Jeshaiah, and Rephaiah, and Arnan, and Obadiah, and Shecaniah. And the sons of Shecaniah: Hattush, and Jogaal, and Bariah, and Noadiah, and Shaphat." Hattush is known from Ezra 8:2 to have been in Babylon

in the year 458. Hence Rothstein infers that at the beginning of the reign of Xerxes the complaints that were made against the Jews (Ezra 4:6) resulted in the deportation of the members of the house of David from Jerusalem, and, apparently, in the destruction of the older branch. The names of the children of Shecaniah are all appeals to Yahweh to vindicate the family from its enemies.

These theories are presented by Rothstein with a vast amount of learning and ingenuity. It is doubtful whether they can ever be demonstrated, but they are certainly immensely suggestive and cannot fail to exert an influence upon our conception of post-exilic history. No student of the Persian period can afford to ignore this valuable discussion.

The appendix on an unnoticed testimony for the Messianic interpretation of the "Servant of Yahweh" is of less interest and moment than the main treatise. Professor Rothstein attempts to show that the compiler of the book of Isaiah, whom he identifies with the author of chaps. 56-66, and whom he supposes to have lived about 450 B. C., arranged all the older material in the book with a definite plan of adapting it to the needs of his own generation. This unity of plan shows that he must have interpreted the "Servant" passages in the second half of the book in the same way in which he interpreted the individual Messianic utterances; that is, we have a testimony to the Messianic interpretation of these passages older than any external evidence hitherto discovered. The difficulty of this argument is that it rests upon the assumption of a unity of plan running through the entire book of Isaiah. This Rothstein attempts to show, but his arguments will strike most critics as unconvincing. The relation of Deutero-Isaiah to Isaiah has far more the appearance of being accidental.

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GABRIELI'S AL BURDATAN.¹

The legends connected with the cloak (Burdah) of Mohammed take us into the somewhat neglected field of Islamic popular religion. We are wont to gauge the religion of the followers of the prophet entirely by the Koran and the official commentaries and traditions upon which Islam as a system is based. But a real history of religion, just as a real history of culture, must go beyond the official. Religion is so personal a matter, that, despite all systematizing, many undercurrents run beneath the current of official dogmas and practices. Folk-religion is often the most important study of the student of religion; it is on a level with folk-lore and folk-medicine. The belief in the beneficent or malevolent power of the Jinns, or the harm which satans and ifrits can do, is the popular religion of the Bedouin, no matter what Islamic gloss may be laid over it.

Few religious teachers were as human as Mohammed. He had very little of the mystic in him and no pretense at all to superhumanity: too

¹ AL BURDATAN ovvero I Due Poemi Arabi Del "Mantello" in Lode Di Maometto. Contributo Storico Critico Allo Studio Della Leggenda Di Maometto Nell' Oriente Musulmano di Giuseppe Gabrieli. Firenze: *Biblioteca Scientifico-Religiosa*, 1901. 8+124 pp.